



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY WEDNESDAY, UNDER THE PATRONAGE OF THE NEW-ENGLAND CONFERENCE OF THE METHODIST EPISCOPAL CHURCH

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METHODIST EPISCOPAL CHURCH.

From the Methodist Magazine.
GENERAL CONFERENCE OF 1824.

May 1st, 1824, the FOURTH DELEGATED GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, convened in the city of Baltimore:—present Bishops *M-Kendree, George and Roberts*, and one hundred and twenty-nine Delegates: from the New-York Annual Conference, sixteen—New-England do, fourteen—Genesee do, fourteen, (two absent) Ohio do, thirteen—Kentucky do, eight (three absent)—Missouri do, five—Tennessee do, nine—Mississippi do, three—South Carolina do, eleven—Virginia do, nine—Baltimore do, fourteen—Philadelphia do, thirteen. The duties of the Chair, in consequence of the indisposition of Bishop *M-Kendree*, devolved principally upon Bishops *George and Roberts*.

Notwithstanding the conflicting opinions on some points of our ecclesiastical polity, which were entertained by the several delegates, and the diversity of views and sentiments in relation to the expediency of certain measures, which must necessarily prevail among so large a body of men, collected as they were from the different sections of our widely extended continent, in which local views and prejudices must exert considerable influence; much of Christian feeling was evinced in the various discussions, and the important transactions of the Conference were conducted with order and decorum; and we humbly trust, that the labors of this Conference will be rendered a blessing to the Church, by harmonizing the body, and giving an enlargement of the work of God among us.

The few alterations made in some of the regulations of the discipline, may be known by an inspection of a revised edition of it, shortly to be published. Two additional Bishops, the Rev. Messrs. *Joshua Soule and Elijah Hedding*, were elected and consecrated.

Among other things which tended to make this Conference interesting, was the presence of the Rev. *Richard Reece*, late President of the Wesleyan Methodist Conference, and a representative from that to this Conference, and his companion, the Rev. *John Hannah*; both of whom have endeared themselves to their American brethren, by the urbanity of their manners, the truly christian spirit which they evinced on all occasions, as well as by the gravity and dignity of their ministerial deportment. May they long live to enjoy the fruit of their labors of love among us, and continue to adorn that ministry with which they are more immediately connected.

This interchange of delegates from one Conference to the other, so happily begun in 1820, after a partial suspension of a direct intercourse by the pastoral visits of the late Dr. *Coke*, is hailed as the commencement of a more intimate and permanent union between the two bodies of Methodists, and as being productive of the happiest results to both, not only in keeping up that reciprocal attachment which has hitherto characterized them, but in giving a more vigorous, as well as united and diffusive spread to those doctrines of Christ by which they have ever been distinguished. This is anticipated, not only from the deputation itself, but more especially from the spirit and manner in which it is conducted. May success attend our elder brethren on the other side of the Atlantic, in all their efforts to spread the Redeemer's glory, and may we, on this side, be permitted to imitate their noble and godlike example, in extending the truth "from pole to pole," until, by our Missionary enterprises, we may meet on some favored spot between the eastern and western continents, and witness the complete triumph of redeeming love around the terraqueous globe!

On the introduction of Messrs. *Reece and Hannah* into the Conference, Mr. *Reece* presented the following communication:—
To the General Conference of the Methodist Episcopal Church, assembled at Baltimore, in the United States of America.

DEAR BRETHREN,
The time has arrived which calls us, in pursuance of a resolution unanimously passed in the Conference of 1820, held in Liverpool, to commission a deputation from our body, to attend your ensuing General Conference, to convey to you the sentiments of our fraternal regard, and affectionate attachment, and to reciprocate that

kind and friendly office, which, on your part, was performed by the visit of one of your esteemed ministers, the Rev. *John Emory*.
The increased interest in your spiritual welfare, which the establishment of this mode of direct and official communication between the two great bodies of Methodists has naturally excited in us, and, reciprocally, we believe, in you, is to us the first proof of its beneficial tendency, and a cheering indication of its future advantages. For why should the ocean entirely sever the branches of the same family, or distance of place, and distinct scenes of labor, wholly prevent that interchange of the sympathies of a special spiritual relationship which cannot but be felt by those who, under God, owe their origin to the labors of the same Apostolic man; bear testimony to the same great truths before the world—and whose efforts to spread the savor of the knowledge of CHRIST, on our part through the British empire, and on your's through the population of those rising states, which have derived their language, their science, and their protestantism from the same common source—ALMIGHTY GOD has deigned so abundantly to bless?

We received with heartfelt joy the messenger of your churches, the Rev. *John Emory*, bearing the grateful news of the progress of the work of God in your societies, and were refreshed by the expressions of your charity. We now commit the same charge to the faithful and beloved brethren whom we have appointed to salute you in the Lord, that nothing may be wanting on our part, to strengthen the bond of brotherly love, and to call forth mutual and united prayers for each other's welfare by a mutual knowledge of each other's state.

We are on the point of closing the sittings of the present Conference, in which the perfect harmony of the brethren assembled has afforded matter for the most devout and grateful acknowledgments to God; both as it is the indication and the result of that entire affection and unity which exists among our societies throughout the United Kingdom. Through the mercy of God, we have rest on every side—the discipline we received from our venerable founder is still enforced with unabated zeal, and under a conviction of its agreement with the word of God cheerfully observed; the value of those apostolic doctrines which distinguish us in the old and new world was never, we believe, more powerfully felt among us, and never were they with greater fidelity exhibited in our public ministry; and, as a crowning blessing, numbers are yearly added to us and to the Lord, and the light and influence of the gospel is yearly extending, by the divine blessing upon the labors of the brethren, into the still dark and uncultivated parts of our beloved country. "Not unto us O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake."

You will also, dear brethren, partake of our joy in the success with which it has pleased God, to attend the labors of our brethren in our different foreign missions.

The leading particulars of their state and prospects you will have learned from our Magazine and Annual Reports, and it will therefore suffice to state, that, in this department of the work of God committed to our charge, upwards of one hundred and fifty of our preachers are employed; and that the zeal and liberality with which our people and the friends of religion generally co-operate with us in this hallowed work, answer to every call, and seem only roused to greater activity and enlargement, as the sad condition of the pagan world is by new developments, displayed before them. In the formation of regular Missionary Societies in your church, to promote the universal establishment of the kingdom of your adorable Saviour, and "to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God," we have greatly rejoiced; and in those encouraging drawings of large success among the aboriginal tribes of your native continent, which have cheered the early efforts of those devoted men whom you have ordained to this blessed service. In addition to the doctrines in which we have been instructed, God has in his mercy given to us, as Methodists, a discipline adapted in a very special manner to missionary operations, to build up and establish infant religious societies among heathens, and to call forth in every place a supply of laborers for extending the work, and enlarging the cultivated field into the untilled and neglected wilderness. In the spirit of our great founder under God, who regarded the whole world as his parish, let the Methodists of Great-Britain and America regard the whole world as the field of their Evangelical labors; and mindful of this our high vocation, let us enter in at every open door, trusting in God to dispose the hearts of our people to provide the means necessary to carry our sacred enterprises into effect; striving together in our prayers that from us the word of the Lord may "sound forth to nations and kingdoms of men, of all colors and climates, now involved in the ignorance and misery of pagan idolatry, and sitting in darkness and the shadow of death."

More fully to declare unto you our state, and to be witnesses of "the grace of God in you," we have appointed and hereby do accredit as our representative to your approaching General Conference, the Rev. *Richard Reece*, late president of our Conference, and have requested the

Rev. *John Hannah*, one of our respected junior preachers, to accompany him on this service.—
"Beloved in the Lord and approved in Christ," we commit them to the grace of God, and to your brotherly affection. We earnestly pray that your approaching assembly may be under the special guidance and benediction of our common Head, and that all your deliberations may issue in the lasting union and prosperity of your numerous, and widely extended societies; that you may increase in faith and love; and that your labors may year after year continue to enlarge and establish in the Western World the kingdom of our Lord and Saviour Jesus Christ—"to whom be glory in the church throughout all ages, world without end. Amen."

Signed in behalf of the Conference,
H. MOORE, President.
Sheffield, August 11th, 1823.

The above having been read by the Secretary, Mr. *Reece* rose, and addressed the Conference in the following words:—

MR. PRESIDENT,

The paper which has just been read is an expression of the sentiments avowed by the British Conference—and in which I heartily concur; sentiments of affectionate concern for the prosperity and advantage of our brethren on this side of the Atlantic. It afforded us much satisfaction to receive from you, by your excellent deputy, the Rev. *John Emory*, an overture to more frequent intercourse and closer fellowship of brotherly love. *Wesleyan-Methodism* is one every where—one in its doctrines, its discipline, its usages. We believe it to be the purest, simplest, most efficient form of Christianity that the world has known since the primitive days. Doubtless, it is that which has had the sanction of Almighty God, in its rapid and extended success, beyond any other in modern times. It commenced, nearly a century ago, in the mother country, in one of her universities, with a few young men, "chosen vessels, meet for the Master's use." Then, it was the "cloud little as a human hand"—now it has spread widely, and is still spreading over both hemispheres, while its fertilizing showers are descending upon Europe, America, Africa and Asia, producing fruit wherever they fall—the fruit of knowledge and holiness. Methodism is our common property. We are alike interested in its preservation and diffusion. It is a sacred trust committed to us. It is a heavenly treasure which we have to dispense for the benefit of man. Its spirit is not sectarian, but catholic, and embraces Christians of every denomination, who hold the essential truths of the gospel, and "love our Lord Jesus Christ in sincerity." Your brethren in England were never more concerned to preach its distinguishing doctrines of justification by faith, the direct witness of the Spirit in the hearts of believers, and salvation from all sin in this life, with simplicity, fidelity, and zeal, than at present; never more concerned to enforce its discipline with firmness and love, and to "train up" a people in the "nurture and admonition of the Lord;" never more careful that it do not deteriorate in their hands, but that it be transmitted, pure and entire, to "faithful men," who shall succeed to their labors: for which purpose they are anxious in their instruction, and strict in their examination of the rising race of preachers, that these may be sound in the faith, and lovers of our discipline. Many of them are all we can hope, young men whose "profiting" has "appeared unto all," and to whom we can commit the deposit, without anxiety, believing that they will "obtain mercy of the Lord to be faithful."

The result of this care and pains to preserve a pure and effective ministry, has been, and is seen in the blessing of God upon our labors, in an extension of his work through every part of our country, where "great and effectual doors" are opening into new places, and the Lord is "adding to his church daily such as are saved." The members of our Society are also improving in personal holiness, and zeal for good works. They are more ready to concur with us in spreading the gospel abroad among heathen nations, as well as in tightening the "cords" of our discipline at home. On the whole, our prospects were never more bright, nor had we ever more reason to be encouraged.

My opportunities of intercourse with you since my arrival in this country, together with the satisfaction I have had in attending two of your Annual Conferences, where I met with many of my American brethren, render this one of the most interesting periods of my life. I have witnessed the disinterested and laborious zeal which distinguishes your conduct and character. I have seen the fruit of your labors in the excellent societies in New-York, Boston, Philadelphia, Winchester, and this city. The doctrines and discipline of Methodism, when rightly applied, do, under the blessing of God, produce a scriptural conversion, and form the genuine Christian character every where; and either at home or abroad, I find that a Methodist, who lives according to his profession, is a "fellow-heir" of the same "grace of life." My prayer is, in accordance with the prayers of the body whom I represent, that you may go on and prosper, until, as the honored instruments of God, you have diffused gospel light and life through every part of this vast continent, and every class of its interesting population; and that the

name of the Lord Jesus Christ may be every where glorified in his disciples. Amen.

The rules for the government of the Conference being adopted, the Bishops made the following communication:—
To the Delegates of the several Annual Conferences of the Methodist Episcopal Church, in General Conference assembled.

DEAR BRETHREN,

We have thought it advisable, at the opening of this General Conference, to communicate to you our views in relation to some of the subjects which will properly come before you.—Assembled as you are from various parts of the continent, and having been associated with societies of people not entirely the same in manners and customs, it cannot rationally be expected that your views on every subject should be uniformly the same. But after candidly considering and discussing such points of interest to the church as may require your attention and decision, we trust you will be able to unite in such measures, as shall best serve for the prosperity of our Zion and the glory of God.

During the last four years, we have not been favored with extraordinary revivals of religion, yet the work of God has gradually advanced, and we have had constant accessions to the church, both of ministers and members, as well as an increase of circuits and districts. On the whole, we are happy to say, that amidst all our difficulties and obstructions, our prospects are encouraging, and we are permitted to hope, that the great Head of the church will prosper our way and crown our labors with abundant success.

Your superintendents have endeavored to do what was in their power, towards supplying the Annual Conferences with their official services, and have in most instances succeeded; but owing to a failure of health in some of them, and to other uncontrollable circumstances, two cases have occurred in which the Conferences were under the necessity of providing for themselves. And as the present health of your superintendents is more likely to decline than increase, while their labor will become every year more extensive, the subjects of administration, and the propriety of increasing the number of superintendents, will claim your early attention.

In the progress of the work, new doors have been opened for the spread of the gospel, the borders of our Zion have been enlarged, and the number of circuits and districts so increased as to render it necessary that there should be some alterations in the form of the Annual Conferences. The way seems to be prepared for dividing some in order to form new ones, and for making some changes in the boundaries of others, so as to render them more convenient.

On the subject of Church government, some of our friends have entered into various speculations, and it seems probable that memorials will be laid before you, both from local preachers and private members. In order to give full satisfaction, as far as possible, on this point, it may be expedient to appoint a committee of address, to prepare circulars in answer to such memorials as may be presented.

In fixing the boundary lines of the Annual Conferences, it must not be forgotten, that a part of our charge lies in Canada, beyond the limits of the United States. The situation of our brethren in that remote part of the country, seems to present to view a subject distinct in itself; and the most judicious measures to secure their prosperity and welfare, will claim the exercise of your united counsel and wisdom.

The book concern, considered in a moral and pecuniary point of view, is an important establishment in our church, and will be, if proper exertions should be made in the circulation of books, not only a source of relief and support to our itinerant ministry, but a most effectual medium of conveying light and knowledge to the thousands among whom we labor, and perhaps to multitudes who do not attend our preaching. If any improvement can be made in its present plan of operation, so as to render it more extensively useful than it now is, it is desirable that it should be done.

In the course of your deliberations, the Local District Conference, the financing system, and the proper instruction and education of children, may require some attention; as well as several other subjects not necessary now to mention.

The importance of supporting the plan of an itinerant ministry, and of maintaining union among ourselves, cannot have escaped your recollection. They are subjects involving the vital interests of the church, and our prayer is, that the wisdom of the Most High may guide us in such a course as shall be favorable both to the one and to the other.

ENOCH GEORGE.
R. R. ROBERTS.
W. M-KENDREE.

Baltimore, May, 1824.

The several subjects embraced in this communication were referred to committees, and reported on in their order, some of which will be found below.

Extracts from Reports of Committees, which were accepted by the Conference.

The committee to whom were referred, petitions, memorials, &c. presented the following

Report, which was accepted:—

Resolved by the delegates of the several Annual Conferences in General Conference assembled,

1. That it is inexpedient to recommend a Lay-delegation.
2. Resolved, &c. That the following circular be sent in reply to the petitioners, memorialists, &c.

BELIEVED BRETHREN,

Several memorials have been brought up to the General Conference; proposing to change the present order of the church government.—By one or more of these it is proposed, "to admit into the Annual Conferences, a lay-delegate from each circuit and station; and into the General Conference, an equal delegation of ministers and lay members;" or, "to admit a representation of local preachers and lay members into the General Conference; to be so apportioned with the itinerant ministry as to secure an equilibrium of influence in that body;" or, "that the General Conference call a convention, to consist of representatives from each Annual Conference, and an equal number of representatives chosen by the members of each circuit or station, to form a constitution which shall be binding upon each member of our church;" or, "that a representation of the local preachers and the membership be introduced into the General Conference," either by electing delegates separately, or that the membership be represented by the local ministry, they being elected by the united suffrage of the local preachers and lay members.

To these memorials, as well as to others, praying the continuance of our government in its present form, we have given an attentive hearing in full Conference; and after much reflection, we reply:

We are glad to be assured that there exists but one opinion among all our brethren, respecting the importance of our itinerant ministry; and that they who desire a change, whether of the form of the General Conference alone, or of the Annual Conferences also, are moved to solicit it, rather by their zeal to support the itinerancy, than for want of attachment to it. They would relieve the preachers of the delicacy of fixing the amount of their own salaries; and as in this matter they could act more independently, so they would also provide more liberally.

We respectfully acknowledge the candor of brethren, who, although they intimate that it is unseemly for the preachers to determine their own salaries, yet do not pretend that their allowance is excessive, nor that they claim a right to demand it. It is true that the deficiency of quarters is so general, in such large proportions, that the Conference collections, and the dividends from the Book Concern and Chartered Fund have never been sufficient to supply it: and indeed, the Conference Stewards usually settle with the preachers, at a discount of from thirty to sixty per cent.

But we presume that these facts have been generally known; so that whatever injury may be sustained from the scantiness of our support, is attributable not to the improvidence of the rule which limits the amount, but to some other cause; and whatever that cause may be, we at least have no information that the people refuse to contribute, because they are not represented.—Indeed it would grieve us to know this; for even though they should refuse to acknowledge us as their representatives in the General Conference, they cannot do less for the love of Christ, than they would oblige themselves to do out of love for authority.

We rejoice to know that the proposed change is not contemplated as a remedy for evils which now exist in some infraction of the rights and privileges of the people, as defined to them by the form of discipline; but that it is offered, either in anticipation of the possible existence of such evils, or else, on a supposition of abstract rights, which in the opinion of some, should form the basis of our government.

The rights and privileges of our Brethren, as members of the Methodist Episcopal Church, we hold most sacred. We are unconscious of having infringed them in any instance; nor would we do so. The limitations and restrictions, which describe the extent of our authority in General Conference, and beyond which we have never acted, vindicate our sincerity in this assertion.—By those "restrictions," it is put out of the power of the General Conference "to revoke, alter or change our articles of religion; or to revoke or change the general rules;" or "to do away the privileges of our members of trial before the Society or by a committee, and of an appeal."—The general rules, and the articles of religion, form to every member of our Church distinctively, a constitution, by which, as Methodists and as Christians, ye do well to be governed; and we, assembled together to make rules and regulations for the Church, most cheerfully acknowledge that the restrictions above mentioned, are as solemnly binding upon us as the general rules are upon both us and you individually.

These restrictions are to you the guarantee of your "rights and privileges;" and while we shall be governed by these as such, we will also regard them as the pledge of your confidence in us.

But if by "rights and privileges," it is intended to signify something foreign from the institutions of the Church, as we received them from our fathers, pardon us if we know no such rights.

these prayers should be an uncommon thing in the
L. I. P.

Marriage,
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As Mr.
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LITERARY, SCIENTIFIC, RELIGIOUS

Chinese Language.—Great facilities for the acquisition of the Chinese language now exist in England. It is well known that Dr. Morrison's Chinese Dictionary in six volumes, quarto, printed in China, by the honorable East India Company, at an expense of 15,000 pounds, was completed several months since; and by the June number of the London Evangelical Magazine, we perceive that the Doctor has returned to England, carrying with him a library of original Chinese books, to the number of 10,000 volumes, in every department of literature, which he offers to lend gratuitously to any individual in the united kingdom, who may choose to attempt the acquisition of the Chinese language.

The public examination of the General Theological Seminary of the Protestant Episcopal Church in the United States was held in New-York on Wednesday last.

The North American Review has been proscribed in France. Its title is inserted in the list of prohibited books, by a formal order of the government.

Paul Jones.—By a singular accident, a large collection of original letters to this celebrated man, have been recently found in a huckster's shop in New-York. Among them are the copies of a great number of his own letters, which are completely illustrative of the character of the individual. Of the genuineness of these documents and letters there is not the least doubt, for the hand writings of such men as La Fayette, Ben Franklin, John Adams, and fifty others, are now in the possession of Mr. Wiley, who has submitted them to inspection, with a view to a publication of a part. There are said to be 700 letters alone.—*New York American.*

The Rev. C. C. Colton, the celebrated author of *Logic*, we understand, has been a resident, *incog.* of our city, for a week or ten days past.—*Boston Courier.*

Grand Canals.—It is stated in the papers, that boats, calculated to pass through the lakes of Clair and Erie, and the New York Canal, are now building near the foot of Lake Huron, for the purpose of taking cargoes of produce to the city of New-York!

Speaking of the expected visit of Gen. La Fayette, the Albany Gazette remarks:—"Without doubt, La Fayette will honor us with a visit, as he will feel disposed to view the most stupendous works ever undertaken in any age, by any nation—the Grand Canals of the State of New-York."

Important Invention.—The Norfolk Herald describes a machine, invented by Charles Brodie of that town, by which the workmen lately descended 18 feet under water, and replaced a plank on the bottom of the Delaware 74, which had rotted in consequence of the accidental removal of the copper sheen, at the time the ship was launched. On the old plan, it is said, the cost of repairing it, would have been from \$35,000 to \$50,000.

From the Providence Journal.

HISTORY OF ALL RELIGIONS.

A HISTORY OF ALL RELIGIONS, as divided into Paganism, Mahometanism, Judaism and Christianity, with an account of Literary and Theological Institutions, and Missionary, Bible, Tract, and Sunday School Societies; with a general list of religious publications; accompanied with a frontispiece of six heads. By David Benedict, A. M.

This work, which has been in our press about eighteen months, is now completed, and in the hands of the binders, and will shortly be for sale by the principal booksellers. We add:

A SHORT REVIEW OF THE WORK.

"One main object of this work," as stated in the preface, "has been to exhibit the actual state of the Christian world; to reduce the denominations of Christians, to the fewest possible number; to form a new classification of them; to show that the differences, the splits and parties among them, are by no means so great as has generally been supposed; and to dissipate, as far as possible, that vast and overwhelming obscurity which has generally rested on the minds of the illiterate and uninformed in view of the almost endless divisions which are said to exist in the world."

"All who bear the Christian name are here represented under fourteen general heads, viz:

1. The Church of Rome.
2. The Greek Church and its branches.
3. The Lutherans, or the Evangelical Lutheran Church.
4. The Church of England and its branches.
5. The Presbyterians of all classes.
6. The Independents.
7. The Moravians, or the Protestant Episcopal Church of the United Brethren.
8. The Congregationalists.
9. The Baptists of various kinds.
10. The Methodists, or Protestant Methodist Episcopal Church.
11. The Quakers, or Friends.
12. The Universalists.
13. The Swedenborgians, or the New Jerusalem Church.
14. The Millennial Church, or the United Society of Believers, commonly called Shakers.

"These are again subdivided into forty or fifty heads, and under these few simple divisions (many of which refer to precisely the same kind of Christians, in different countries and conditions) it is confidently believed, are fairly included without any exception, worthy of notice, all the denominations of Christendom."

"The general heads may represent no more than Kingdoms or Empires, and the sub-divisions may be compared to Colonies, Provinces, or States, which so far as they operate in a separate capacity exist merely *imperium in imperio*."

"The constant aim of the author has been to let each denomination speak for itself, either by furnishing their own histories, or by referring to such accounts as they approved. He has inserted all their statements of rites, opinions and peculiarities, in their own language, without note or comment."

The Tabular and Statistical Views of all denominations exhibiting, as far as it could be ascertained, the Bishops, General Assemblies, Synods, Clergy, Presbyteries, Consistories, Associations, Conferences, Yearly Meetings, &c. with a statement of the number of Parishes, Archbishops, and Bishops, of the Living, of Parishes, Clergymen, Places of Worship, Salaries of Bishops and Clergy, Expenditures on the clergy of all nations, &c. are more extensive and minute than has been attempted by any other writer upon this subject."

The work contains a list of more than ninety Religious Periodical Publications in the United States, with the names of their Editors and Publishers, description of their form, places where published, and their religious denominations."

The whole edition is embellished with a frontispiece, containing the likenesses of six American Divines, of so many different denominations, very handsomely engraved by Annin & Smith, of Boston, and part of the edition contains between 80 and 90 engravings, illustrating the religious ceremonies of all nations, from the wood cuts of English engravings."

Among the representations in the cuts, are many of the Pagan deities, and the rites of Pagans, Mahometans, Jews and Christians—the Elevation of the Host in the Catholic Church, Baptism in the Roman Church, Church of England Baptism, Adult Baptism, Lord's Supper in the Kirk of Scotland, Love Feast, Prayer Meeting, Quaker's Meeting and Quaker's Marriage, Field Preaching, Preaching to the Indians, &c.

As Mr. B. has had free access to the private archives of many distinguished clergymen of different

denominations, has taken unwearied pains, by his extensive researches and correspondence, to make his work more modern and American, and more statistical than any other upon this subject, it will no doubt receive a decided preference.

The price of the work with plates is \$2 25; without plates \$1.

Meteor.—On Saturday evening, about half past 9 o'clock, a most vivid meteor was seen passing over Baltimore, from S. E. by E. to N. W. The trail of which was visible for some minutes, and superior in brilliancy to any heretofore noticed within the recollection of our oldest inhabitants; its elevation is about 80 degrees.—*Baltimore paper.*

DOMESTIC ECONOMY.

Method of Salting Butter.—Take Sugar one part, Nitre one part, and clean strong Salt two parts, beat them well together, and put by the preparation for use—of which take one ounce for every sixteen ounces of butter, and mix it thoroughly with the butter as soon as it is freed from the butter-milk.—Butter salted in this manner, and put down in close tubs, with a little melted butter poured over the surface, to fill up every little vacancy before the top is put on, will keep good for many years.

Economical and safe way of making Soap.—To 12 gallons of lye, of strength just sufficient to bear an egg, add 16 pounds of clean melted grease, which, by being placed in the hot sun, and occasionally stirred, will in a few days produce a soap of the first quality.

Preserve your Health.—The Boston Medical Intelligence says, "There is no doubt of the fact, that people take too much medicine; where ten actually die of acute disease, ten more are doctored to death at their own solicitation."—"We must remind people that now is the time for green corn, green apples, cucumbers, hot days, damp evenings, and sick children. A little attention in season may save pain, and even life—to say nothing of the anxiety of parents, and the expense of medicine, advice, and professional attendance."

A MOST IMPORTANT DISCOVERY.

A few weeks since, being belated in the afternoon about doing an errand at a few miles distance, I resolved to attend to it early in the morning. I awoke and hastened from my bed, and immediately heard the clock strike. I counted four. Sure! thought I, here is some mistake. It was broad day, and but four o'clock. I could not account for it. But I saddled my horse and trotted off. It was actually as light as the evening is after sunset. The air was cool, refreshing, enlivening. It seemed a matter of enchantment. I did my business. My coltish old Dobbin seemed to enter into the life of the jaunt, and I returned home at my breakfast, full of health and humor.

The first time I saw my minister, who by the way is a college learned man, I asked him what could be the meaning of this uncommon light morning. He smiled, and told me it was the ordinary course of things; that it was just as light four hours after midnight as it was four hours before midnight. This was a matter for sober consideration. I resolved to see and prove for myself. I rose every morning punctually at four, went into my field, looked about me, and found it light enough to work. The thought struck me—that a couple of hours labor before breakfast would amount to a great deal. For work I never felt better. I have followed it up ever since; my fields never looked better. Never had I so fine health and spirits; and my very conscience seemed improved. My wife enters with her whole heart into this family revolution. My boys are ambitious who shall in the morning be the one to give the first call to the others; they skip to the field; and though we cannot copy by the birds that play about, they are as lively and musical. My three girls too, though they are always affectionate and dutiful, used to be rather pale and languid; but since their early hours, they are as lovely as the dew of the morning, and their cheeks brighter than the blossoms of the field. Our breakfast table is adorned with clean dishes, and sweet milk, butter and cream; and the cheerful welcome which we give each other is sweeter than all the rest. The cows themselves, which go to pasture an hour and a half earlier than they used to go, seem to enter into the family improvement, and enjoy this hour and a half more than half the rest of the day; and my wife even insists that they actually give more milk than formerly; but for this I only have her word, and she sticks to it. One thing more I did not mean to mention, as it is a family affair; but as it is the best of all, I will hint it for the benefit of other girls. My Sarah, the oldest daughter, was eighteen, six years ago; and though, as I said, one of the best hearted of young persons, was, I am flattered, and never seemed to get along, as to prospects, as some others. But these mornings have made her appear half a dozen years younger, and six times as handsome; and, between ourselves, my neighbor Day's son, one of the most steady, industrious, manly sons which a father could wish, has been coming and going, and has to-day asked me a question, which I think is to end in something.

Since my practice of early rising I have made another discovery. I used to see some farms in good order, fences in repair, cattle gentle and sleek, and pastures and fields safe, rich and flourishing; others with fences decayed, cattle poor and wandering, the family, at the sun an hour or two high in the morning, half dressed, calling out, "the cattle in the field! shoo! shoo! Shoo! Who are they? Plague on 'em! Drive 'em to pound." The discovery which I have made is, that the former are generally families that rise at 4, the latter those that sleep and snore two hours later.

"Now what I have seen, I have seen; what I know, I know; and if any body don't believe that to sleep from 8 or 9 o'clock to 4, is as long as from 11 or 12 o'clock to 7; that the daylight is just about as early in the morning as it is late at night, and that the morning is cooler than the middle of the day; then, I say, let him try, and see and know for himself."

A FARMER.

Dedication.—On Sabbath, the fourth of July, the new Presbyterian church in Esperance, Schoharie county, N. Y. was dedicated to the worship of God. Two very appropriate discourses were delivered on the occasion, by the Rev. Dr. Yates, of Union College, and the Rev. Luke Lyons, pastor elect of the congregation. The exercises of the day were peculiarly interesting, and calculated to awaken many pleasing reflections in patriotic and Christian minds. Whilst the crowded audience were reminded of their obligations to gratitude for the blessings of civil liberty, and the prosperity of the nation of which they are members—their attention was also called, with peculiar earnestness, to the remembrance of that liberty which the gospel has achieved for them: of the superior glories and excellencies of which this day presented many pleasing proofs: the privilege of worshipping unmolested under the protection of a free government, a temple erected for the worship of Jehovah, and a multitude singing the songs of Zion, where a few months since the majority were led captive by the powers of darkness.

There was presented on this occasion an additional evidence that however men may thank their own wisdom for the excellence of their political institutions, the gospel is the support of national as well as individual greatness; and that wherever its influence is extended, we ought to render gratitude to that power and mercy which has bestowed it, and strive for the distribution of its blessings where it is not enjoyed.—*Albany Advertiser.*

FOREIGN INTELLIGENCE.

LATEST FROM ENGLAND.

London papers to the 20th June have been received.

In the British parliament Mr. Canning had given information that ministers had waited long enough for Spain to act on the subject of the recognition of the independence of the South American states, if so minded, and that England was now free to act thereon, without any breach of comity or neutral relations; but that the ministers had not received sufficient official information from the states to justify any specific proposition on the subject, in addition to that commercial recognition by which the flags of those states were admitted in the British ports to the same advantages of that of any independent states in amity with England. He added, that ministers had refused for a second time to become a party in the Congress of the Allied Powers, about to assemble to confer on the affairs of Spanish America. Parliament was to be prorogued about the 24th of June.

The above information is important in one point of view, as it makes it certain that a new Congress is contemplated. In the refusal it is also expected France will join with England.

THE TURKS AND GREEKS.

Malta, April 30.

Smyrna letters of the 7th April inform, that a division of 12 sail of Ottoman vessels, commanded by the Patrona Bey, had sailed from Rhodes to Alexandria, to join the Egyptian squadron there, and to take the Numidian troops, which are to be employed against the Greeks, and to be commanded by Ibrahim Pacha. They are said to be 20,000 in number, well armed, commanded by maritime officers, and disciplined by a French officer, who is a Bey, and commands 6000 men.

May 19.—His Majesty's ship *Sybel*, arrived here from Corfu, brings information, that the war preparations of the Turks were on a formidable scale; that no less than five armies were to advance on Greece in different directions; and that it was thought the death of Lord Byron would paralyze some of the defensive measures which he had recommended, and in the execution of which he intended to take a part. The first army of the Turks, under the Pacha of Scutaria, was expected to arrive at Arta, on the 15th of May, on its way to Arcania, to attack Missilunghi; and that several Tartars had arrived at Preversa, announcing the sailing of the Captain Pacha, on the 8th of April, from Tenedos.

The other accounts are, that the Greek Chiefs had buried all their animosities, and having received supplies of money from England, felt confident of being able to baffle all the attempts of the Turks to subdue them.

FROM SMYRNA.

Capt. Woodberry left Smyrna on the 23d of May. It was reported that 5000 Turkish troops, who had been landed on a Grecian island, had been destroyed, except about 1500. It was also rumored that the Turks had ordered an army of 30,000 men to the Morea.

A Havre letter of 15th June says "Gen. La Fayette will determine to-morrow on taking passage in the *Stephanie*, which will wait till the 10th July to accommodate him."

DOMESTIC INTELLIGENCE.

The Hon. E. G. Stanley, (son of the Earl of Derby), Mr. J. S. Wortley, Jr. and Mr. J. E. Denison, all members of the British parliament, and sons of members, have arrived at New-York, on a visit to the United States. The tour of America may become as popular as the tour of Europe has been, and there will be more comfort and interest in it to the inquiring and virtuous mind. These enterprising foreigners, who have crossed the Atlantic to see the advancement of this country in good government and prosperity, have commenced their tour by setting out for the Catskill mountains. From thence they propose visiting Albany at the extra session of the legislature—the Springs—Falls of Niagara—Canada and Boston—the Western and southern states, and to embark for England before the next session of parliament. They commence their tour of observations under the best feelings, and having discarded the gross labels on our country, of foreign writers, they will be prepared to judge with impartiality.—*N. Y. paper.*

Warm weather.—Saturday last was the warmest day we have experienced this season. The thermometer, at 12 o'clock, stood at 94 in the shade, and at 4 o'clock in the afternoon at 97!

Revolutionary hats.—No part of the dress of Presidents Washington and Monroe, on their arrival in Boston, was more observed than the hats they wore. Gen. Lafayette, we learn, has accepted the present of a Revolutionary Hat sent to France by Mr. Hurlay, of New-York, and presented to him by Mr. Brown, the American Minister; which the old soldier will probably wear on his landing, in preference to the dandy beavers of the day.

Distressing Casualty.—In the town of Attleborough, (Mass.) last week, a girl, about twelve years of age, was returning home from school, but recollecting something which she wanted and had left at the school-house, went back with the view of obtaining it, and finding the door fastened, she, it is supposed, shoved up the window, with the intention of getting in that way. The child not returning as usual from school, the mother went in search of her, when, shocked to relate, she discovered the lifeless body of her child, suspended by the neck, from the school-house window. It is supposed the child jumped from the ground to get in at the window, and at the same moment the window sash fell and caught her by the neck—her feet just clearing the ground, and consequently she had no power to extricate herself. Perhaps a knowledge of the manner in which the child lost her life, would have a beneficial effect, as it is not a thing of very uncommon occurrence for grown persons to attempt the like, and even they, under such circumstances, would have no power to extricate themselves.

Dr. Wm. H. Glendinning, a worthy and eminent physician in Baltimore, narrowly escaped being murdered a few days since. A man called on the Doctor at about 10 o'clock at night, and complained that he had

deceived him as to the actual state of his nephew's disease, and that he must go with him then and visit the patient. The doctor could not go then, but would follow the relative upon. The man said he should start then or he would force him to go. The doctor excused himself again. The fellow drew a pistol and pointed at the doctor, who at that moment knocked it aside, so that the contents were lodged in the door. He presented another pistol, which was wrested from him by some gentlemen in the street who came to the doctor's assistance. The fellow was arrested.

From the Delaware Gazette, of July 27.

An awful Visitation.—On Friday afternoon last, between three and four o'clock, we were visited with a shower of rain, accompanied with thunder and lightning, which struck the house of Mrs. Smith, the widow of the late Dr. Ebenezer Smith, who was a brother of the late President Smith, of Princeton College, and the father of Lieut. Samuel Smith, one of the present teachers of the military academy at West Point, who had the pleasure and the pain of being at the house of his mother at the time the melancholy event took place, to witness the appalling scene to which it gave rise.

The columns of electoral fluid appear to have first struck the top of the chimney, whence it passed, in different directions, through the back part of the house, shivering to pieces the window and door frames, and separating the plastering from the ceiling and the walls in its course. Miss Eliza Smith, the second daughter, an amiable and much esteemed young lady, who was sitting near a window in the third story, was struck, and instantly killed, the column having first entered her breast, and passed down the abdomen and leg, until it came in contact with a stool on which her foot rested, which was shivered to atoms. In the room immediately below, where Mrs. Smith was, a table was overturned, the drawers all started from a bureau, and herself prostrated on the floor by the shock, but having succeeded in getting near to a window which was hoisted, she soon recovered. Maria, the eldest daughter, who was in the kitchen, was also considerably injured, suffering, for a time, excruciating pain, but was restored by the use of an anodyne. The column appears to have passed down the chimney near which she and another person were standing, the sound of which they state to have resembled that of steam issuing from a spout.

We have not been to examine the house, but we understand that it is excessively shattered.

In view of this incident, we are led to exclaim, who can stand before the terrors of the Almighty? When he decks himself with clouds, rides on the wings of the wind, and seizes his flaming thunder bolts, who will not tremble? Eliza Smith was in the enjoyment of as much health, and sitting, apparently as secure as the rest of us, but in a moment—in the twinkling of an eye, the arms of death embraced her, without her being sensible from whence proceeded the cause of the change! And is it a chance which happened unto her? or is there a Power above, which points the arrows of death, and raises and subdues the storm? If any doubts, let him look and be astonished at his incredulity.

DEPART, (Me.) July 28.

Shocking affair.—On Sunday last, about 1 o'clock, P. M. Seth Ridd, Esq. of Knox, was found lying upon a bed with his throat cut in a shocking manner, and a child on the same bed with his throat cut from ear to ear, and entirely lifeless. A bloody razor was found on the hearth. Medical assistance was immediately called, and Mr. Elliot is thought to be in a fair way to recover. A coroner's inquest was called in the afternoon of the same day upon the body of the child, and we understand the verdict is wilful murder by his father. Some suppose Mr. Elliot was afflicted with mental derangement.

A great sensation exists in New-York in consequence of the account published of the capture of the schooner *Mercator*, by pirates. The anxiety of the friends of the crew is extreme, and it is ascertained that upwards of fifty-five thousand dollars was insured in that city on the cargo.

The Vermont papers mention that Zerah Colburn, the arithmetical prodigy, proposes to open a school for instruction in English Literature, and the French language. It is said he still retains his extraordinary powers, and is able to explain the method by which he arrives at his computations.

Earthquake.—A smart shock of Earthquake was felt at Chelmsford, in Essex, the 15th ult. about noon. The vibrations continued about 50 seconds, and the noise resembled distant thunder. The sky was clear and serene.

Mr. Joel Mansfield, of North Haven, Ct. was murdered on Sunday morning, 25th ult. by his wife, who struck him twice on the side of the head with a hatchet. Mrs. M. was given to intemperance—"expected to die soon, and wished her husband to accompany her."

MARRIED.

In this city, Mr. Cyrus Seall, formerly of East Bridge-water, to Miss Catharine B. Conday, of this city.

In Charlestown, Mr. George Goodrich to Mrs. Mary Thordike.

In Pensacola, Capt. Richard M. Sands, of the U. S. Army, to Miss Adele Senac, daughter of Mr. Pierre S. of this city.

In Westminster, Vt. Mr. Peter Sears, of Boston, to Miss Sarah G. Clark, of W.

In New Bedford, Mr. Wm. I. Toby, of Alexandria, to Mrs. Ruby Howard.

In Templeton, Mr. Chauncey Peck, of Boston, to Miss Joanna Bush, of T.

In Baltimore, Mr. Henry Howlett, merchant, to Miss Mary Harper. Mr. William Glerer to Miss Susan Sewell.

DIED.

In this city, Nathaniel B. Green, son of Mr. Andrew G. aged 10. Eliza Hicks, 13. Miss Mary H. Parrier, 19. Mr. Wm. Whittier. Mr. Josiah Stearns 39.

Mr. Duncan McLane. Mr. John Collins 77. In Trenton N. J. Gen. James Jefferson Wilson, Editor of the *Trenton Times American*. For a number of years he occupied a seat in the Senate of the United States, and was, at several different times, elected a member of the legislature of that state. A year or two since he was appointed Post Master at Trenton, which office he continued to hold until his death.

In Lehighport point, Mr. John Kadon, 36. In Salem, Capt. Jeremiah Goodhue, 35.

In Marblehead, Capt. Benjamin Trevett, 39. Capt. Trevett served several years in the U. S. Navy, and was considered an active and useful officer, and for several years past commanded the U. S. Cutter at Eastport.

In Newburyport, on Friday evening last, Mr. Sarah, wife of Mr. Zebadiah Cook, 69—deeply lamented by an extensive circle of relatives and friends.

In London, 22—July 5, Mr. Loring P. Curtis, supercargo of the brig *Warbler*, fell overboard, and was unfortunately drowned, notwithstanding the greatest exertions were made to save him, a seaman having nearly reached him with a spar, when he sunk.

In Swansey, Mass. on the 33th ult. suddenly, Mr. Jonathan Chase, in the 74th year of his age. He had attended the public meeting for divine worship that day, and appeared in a lively testimony. He was an approved minister of the gospel, and an honorable member of the society of Friends.

In Providence, R. I. on Friday morning last, the Hon. DAVID HOWELL, LL D. Judge of the United States for the District of Rhode Island, aged 77 years. The deceased was a native of New-Jersey, but removed to Rhode Island at an early period of life. He enjoyed, for many years, a most extensive practice at the Bar, where his uncommon natural powers and legal acquisitions placed him at the head of the profession. He was formerly a member of Congress, a Judge of the Supreme Court, and Attorney-General of his adopted State. He was Professor of Law, and a Fellow of Brown University; and from his first establishment, one of the most active and efficient friends of the Institution, up to the period of his decease. He was one of the Commissioners for running the northern boundary line between the United States and Great Britain. He was for some years District Attorney for the Rhode Island District, and during the last fourteen years enjoyed the office which he held at his decease. As a general and classical scholar, he was proverbially distinguished. He was remarkably well read on the subject of theology; a friend and supporter of moral and religious institutions. He was an exemplary attendant of public worship, and especially of late years, on the duties of social and family religion. But what is of more importance than every other consideration in relation to this distinguished man, he gave pleasing evidence to those best acquainted with him, that he had experienced the power of converting grace, and would often summon all the energies of his powerful mind to express to those about him, his views of the utter worthlessness of all human attainments, in comparison with the experimental influence of the religion of Jesus Christ on the heart. He met death with expressions of entire resignation to the Divine will, and with apparent composure and serenity of mind.

Provo Gazette.

In Plymouth, Mrs. Priscilla Shaw, relict of the late Ichabod Shaw, 83. Mrs. Chloe Holmes, 84. Mrs. Rachel Turner, 78.

Drowned, while bathing at Long Island, Boston Harbor, on Thursday last, Francis V. Noyse, aged 20, formerly of Newburyport. He was a virtuous, intelligent, and industrious young man. His body was recovered same day.

An inquest was taken in this city, on Monday morning, by T. Badger, Esq. Coroner for the County of Suffolk, on the body of a man drowned at Rowe's wharf. The descriptive marks were, M. B. on his shirt, blue long coat, yellow buttons, light striped waistcoat, black pantaloons, cotton stockings, white ribbed.

[The above person is supposed, by some, to have been Mr. Mark Blunt, of Portsmouth—and thought to have been deranged.]

MARINE INTELLIGENCE.

PORT OF BOSTON—1824.

ARRIVALS AND CLEARANCES SINCE OUR LAST.

WEDNESDAY, July 28.—Ar. sloops Harlequin, Layfield, N. York; Independence, Thorndike, N. London.

Cleared—Brigs Hinda, Cronstadt, Havana; Helen, Brown, Norfolk and Europe; sch. Eliza Barker, Gage, Richmond.

THURSDAY, July 29.—Ar. ships Messenger, Buffington, Cronstadt 46, Elmire 41; Louisiana, Proctor, N. Orleans; John, Chapin, from a sailing voyage, and 62 days from Rio Janeiro; sch. St. Croix, Brooks, Eastport, via Portland; Superior, Kendall, Eastport; sloops Erie, Bulkley, N. York, via Weymouth.

Cleared—Brigs Peregrine, Clark, Havana; Golden Age, Small, Laguna; schs. Zephyr, Ripley, Labrador, and Europe; Aurora, Biewater, Savannah; Wave, Howe, N. York; Dorcas Hawes, Scudder, New London; sloops Express, Bulkley, New York; Lydia Ann Eliza, Ireland, Philadelphia.

FRIDAY, July 30.—Ar. sch. Billow, Barker, Halifax; sloops Ohio, Robbins, Dennis; Lucy, Thacher, Yarmouth.

Cleared—Brig Shawmut, Little, Palermo; schs. Elizabeth, Perkins, (Norwich) Leopard, Eldred, Frenchman's Bay; Volant, Cloutman, Marblehead; Jack, Card, Portsmouth; Chio, Lenox, Wiscasset; sloops Geo. Washington, Husey, Nantucket; Geo. Brown, Atwood, Albany; Atlas, Drinkwater, Fredericksburg; Avon, Houghton, New London.

SATURDAY, July 31.—Ar. Brig Factor, Tupper, New York; sloop William, Jenkins, do. sch. Susan, snow, Hudson, and N. York.

Cleared—Brigs Sarah Maria, Cole, Matanzas; Sarah, Lowell, Bath; Ruby, Shute, Bulkley; schs. Wm. Penn, Cook, Philadelphia; Molly, Robinson, Richmond; Napoleon, Griffin, Dover, N. H.; Mexican, Loring, Philadelphia; sloops Betsey, Robbins, Plymouth; Pearl, Colby, Newburyport; Polly, Trask, Marblehead; Paragon, Lane, Norwich.

SUNDAY, Aug. 1.—Ar. brig Rubicon, Woodberry, Sayrus; Warbler, Chaffee, Cronstadt, 45, and 39 fr. Elmire; Express, Portland; Lewis, Kennebec; Lydia, Rambler, and Dover, Portsmouth; Geo. Greene, Higgins, Eastport; Leander, Nickerson, and Fornax, Hucks, Baltimore; Henry, Churchill, Middletown; Champion, Shackford, Eastport; Lorenzo, Portsmouth; schs. Wasp, Larabee; Stephen Jones, Tilden, St. Thomas; brig Friendship, Hopkins, Havana, via New-York.

MONDAY, Aug. 2.—Ar. Eliza Jane, Cobb, Philadelphia; Delia, Bocher, Augusta; sch. East, Trader, Knight, Halifax; sch. Labas, Taylor, Falmes; Sea Flower, Kennebec; Volary, Portland; Pomona, Akim, New Bedford; Echo, Lovell, N. York; sch. Zou, Eastport, from St. Johns, Porto Rico, 23 days, via Cape Cod, Arno, Hall, St. Peters.

Cleared—Brigs Cherub, James Erving, Rio Janeiro, and a market; Globe, Smith, St. Petersburg; sloop Aurora, Lewis, N. York.

Loss of the ship *Edward Newton*, of Boston.—The owners of this valuable ship have received a letter from Capt. Berted, late commander, dated St. Philip de Benguela [Coast of Africa] 12th March, 1824, giving the particulars of her loss by fire, and the sufferings experienced by himself, passengers, and crew, in reaching land. On the 20th of February, in lat. 23, S. at 5 P. M. smoke was observed issuing from beneath the cabin deck, through the aperture of the run scuttle, which being instantly removed discovered the ship to be on fire. Every effort to smother the flames proving ineffectual, the exertions of the crew were turned to the preservation of the lives of those on board, and with great difficulty they embarked in two boats, one containing the Captain, Mrs. Nixon and three children, one infant, and ten men; and the other the officers and three men. Scarcely had they embarked, and in fifty minutes after the fire was discovered, before the ship was in one general blaze even to the royal-mast heads. In these boats, with only twelve gallons of water, 15 lb. of bread, and a basket of potatoes, they continued for twenty days, reduced by thirst to a state bordering on desperation, when they arrived, on the 10th of March, at the above settlement, and were received by the governor in the most hospitable manner. The calamity was occasioned by the carelessness of the cabin deck, in using, against the repeated orders of the captain, a lantern in the magazine, which it was supposed communicated fire to a quantity of straw used for the stowage of bottles. The sufferings of the people may be readily conceived. The lady passenger is the widow of a British officer, and a native of Halifax, for whom Mr. Newton, of Calcutta, interesting himself to obtain her passage to America. Capt. Bertedy was at Rio 10th June, where it was understood he was to take passage in the *Eliza*, Reilly, to sail in 10 or 15 days for Norfolk.

THE HERALD'S HARP.



PRAYER.

BY JAMES MONTGOMERY.

PRAYER is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech,
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christians native air,
His watch-word at the gates of death—
He enters Heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways;
While Angels in their songs rejoice,
And cry, "Behold he prays!"

In prayer on earth the saints are one,
In word, in deed, in mind,
When with the Father and the Son
Sweet fellowship they find.

Nor prayer is made on earth alone,
The Holy Spirit pleads;
And Jesus on the eternal throne,
For sinners intercedes.

O Thou by whom we come to God,
The Life, the Truth, the Way;
The path of prayer thyself hast trod,
Lord, TEACH US HOW TO PRAY!

DIVINITY.

From the Methodist Magazine.

AN ESSAY ON ATONEMENT.

BY THE REV. T. MERRITT.

At a time when the article of atonement is denied by some, and misunderstood by others, it becomes our duty to state the doctrine as clearly as possible, and support and defend it by reason and scripture. In order to do this in some degree, I would inquire, 1. What is atonement? 2. Whether atonement implies a change in the law under which it was made? and 3. Whether it was made for actual sins?

1. What are we to understand by atonement? The word atonement properly signifies the condition of being at one, in a state of agreement, or reconciliation; "By whom we have now received the reconciliation." The Hebrew word signifies covering, and intimates that our guilt is covered from the justice of God. Christians have generally expressed their sense of atonement by the word satisfaction. And it is in this sense I here speak of it. From the scriptures we learn by whom, and how the atonement was made, namely, by Jesus Christ, "Who made (by his oblation of himself) once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." "He is the propitiation for our sins." "He hath redeemed us from the curse of the law, being made a curse for us." "But now in the end of the world hath he appeared to put away sin by the sacrifice of himself."

To understand the nature of atonement we must consider mankind as having incurred the curse of the divine law by transgression, and Jesus Christ as having borne that curse in their stead.

When we look narrowly into this subject, the giving man a law, and annexing a penalty to the transgression of that law, appear to be matters of no small moment. Had God put man into the world without giving him a law, he would have no rule to direct his conduct. Had he given him a law without annexing a penalty for the transgression of it, he would have had no means by which he could estimate the value of obedience, or ascertain the evil of disobedience. If, when we had transgressed, the threatened penalty had been executed upon him, he could never have been saved. If, when he had transgressed the law, his Lawgiver had pardoned him without exacting the penalty, he would have shown a disregard for his own law and character. Finally, as man's own happiness, the interest of society, and the glory of God, depended on his obedience; it was an instance of the wisdom, goodness, and justice of God, to command his obedience, and to enforce it by threatening a punishment proportionate to the criminality of disobedience. When, therefore, God had given man his law, and had said, "In the day thou transgressest thou shalt surely die;" he could not rescind the penalty without annulling the law, and equally disregarding the interest of society and his own wisdom, goodness, justice and truth.

Should it be said, that upon repentance God could have pardoned guilty man without an atonement; the answer is, first, we have no authority for saying this, seeing there was no provision made for repentance and pardon, nor mention of either in the law. Secondly: Guilty, condemned man could not repent of himself, and God could show no favor; for that would be to make void the penalty of the law. If the Lawgiver would respect his own character, and maintain his authority, he must proceed against the offender, and execute the sentence of the law, or find a substitute for him. He did the latter. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

* Rom. v. 11. Wesley and A. Clarke.
† Back and Word upon the word atonement.
‡ See our second Article.

We must, however, distinguish between atonement and the application of it to guilty man. These are two distinct things, and the former may exist without the latter. The atonement has been made, and in itself is complete; but its application is conditional. I speak not now of mankind as regarded in Adam their head; for there the application of the atonement is unconditional, and continues so till the time of actual transgression; when it becomes necessary that the transgressor should repent and receive the atonement by faith, in order to be saved by it.

It is clear then that we must distinguish between atonement and its application to the transgressor. By confounding these, or by making the latter, as well as former, unconditional with respect to man, we should run into Calvinism and Antinomianism on the one hand, or Universalism on the other. The atonement never was designed to make obedience unnecessary, or to release the impenitent from the obligation of punishment. Of course, when we speak of atonement as a satisfaction, or a reconciliation, these terms must be understood with some limitation, and not in such a sense as would represent God as well pleased with his creatures while they live in obstinate disobedience.

Again: We must distinguish between atonement and the payment of a debt. By confounding these we run into great difficulties and absurdities. A debt is an obligation which one person is under to pay another a certain sum. The creditor in this case has no claim upon the debtor for any thing but the debt. Nor can he refuse to discharge the debtor when the debt is paid. If the debtor be insolvent, and a third person pays his debt for him, it is the same in law as though the debtor paid it himself. The payment of the debt in this case is a matter of agreement between the third person and the debtor.

But suppose the payment were not an agreement between the third person and the debtor, but between the third person and the creditor; and suppose it were a part of the agreement that the debtor should not be immediately and absolutely discharged upon the payment, but should have his full discharge at a future period upon condition of his good conduct: suppose, I say, that this were the agreement, the transaction might, in a popular way of speaking, be called the payment of the debt, though it differ from the proper payment of a debt, in that it gives the debtor no claim to his discharge till he has performed the condition. In this case the transaction between the third person and the creditor is an expedient binding the debtor to his good behaviour, and making his good behaviour the condition of his discharge, as well as the payment of his debt.

Let what has now been said be applied to illustrate the doctrine of atonement. Here then we have the sufferings of Christ in the sinner's stead, with the agreement between him and the Father that the sinner shall not be immediately and absolutely discharged, but that he shall have his discharge, and enjoy all the benefits of the atonement at a future period upon the conditions contained in the agreement, (which they had a right to enjoin) namely, repentance and faith.

It has been said that atonement places the salvation of the sinner upon the ground of justice, and not that of grace, and that it gives him a legal claim to a discharge from the demands of the law. But I would ask what claim the sinner can have in justice on the ground here stated. He has not paid the debt in any sense whatever. He has paid neither by himself nor proxy. And though Christ has made an atonement equal in value to the debt, yet it is not the same as paying the debt, because it gives the sinner no legal claim to a discharge. The debtor, in order to a discharge, must pay the debt himself, or a third person must pay for him that it shall be legally his own payment. But to have it legally his own payment, he must have the will of him who pays for his discharge; because, being under no obligation to pay, he has a right to say whether the payment shall be considered absolute or conditional; and if he say conditional, the debtor can have no claim to his discharge till he has performed the condition. And thus it is with the sinner. The atonement gives him no claim till he has performed the appointed condition; and then his salvation is not of debt but of grace.

It has also been said, that though it were an act of grace in Christ to make the atonement, it is not so in the Father to discharge the sinner upon atonement being made, but what he is in justice bound to do, as the creditor is bound in justice to discharge the debtor when the debt is paid. The considering atonement as the payment of a debt, has represented the Father to be mercenary, selfish, inexorable, and his character far less amiable than if he should forgive his disobedient, but penitent children, by free mercy, without requiring any satisfaction from another. "How plain is it, says one, according to this doctrine, that God, instead of being plenteous in forgiveness, never forgives; for it is absurd to speak of mankind as forgiven, when their whole punishment is borne by a substitute."

This view of the character of our heavenly Father could never have been given, if atonement had not been considered the proper payment of a debt. Surely the creditor who refuses to release a poor debtor till every farthing is paid by him or his surety, manifests far less kindness and generosity, than if he should give up the debt and release the debtor freely. But it should never be forgotten that atonement is not the payment of a debt.

The payment of a debt is an act of private, commercial justice, and goes to the benefit of the creditor. But it cannot be said that the atonement goes to the benefit of the Father, any more than that it is an act of commercial justice. Were sin a private matter, and did it affect no one but Deity, we may suppose it would have been forgiven without an atonement. But when we consider God as the Governor of the world, man a member of society, and sin an injury to society, the case is essentially altered. We can no longer view sin as a private matter, or as a debt that may be forgiven if the creditor please; but we must view it as a crime that must be punished to satisfy public justice, to give

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warning to others, to extend protection to the obedient, and maintain just authority. Hence it is not a matter exclusively between the sinner and God; but there is a third interest to be taken into the account, namely, that of society. Here then God must be regarded as the Lawgiver and Governor of his creatures, and not as a private person. A private person may give up his right if he please. It is a private matter, and he has no one to consult but himself, and no one's interest to provide for but his own. But it is far otherwise with a governor, who is a public person, and whose character is identified with the public interest. In all his acts he is bound to respect the public interest, and to adopt those measures which are best calculated to promote and secure the general good. Virtue is the greatest good, and sin the greatest evil to society. A wise, good and just governor, will, therefore, make a distinction between righteousness and unrighteousness, and will adopt his government in the best possible manner to suppress and prevent the one, and promote the other. In order to this, he will promote just laws; and, to give them proper sanctions, will annex promises of rewards to the obedient, and threatenings of punishment to the transgressor. If the interest of society requires this course for the information of its members, and the prevention of crime, we can easily perceive that the governor is not at liberty to depart from it when his subjects have transgressed. If wisdom, goodness and justice required that he should institute this form of government, the same attributes, together with truth after it was instituted, require his adherence to it. Nor could he do otherwise without prostrating his own character and overthrowing his government.

It is true that human governments, which are always imperfect, do sometimes remit the penalty of the law; but never, I believe, upon the broad principle that it would be safe to do it in all cases of penitence.

Suppose after a governor had organized his government and published his laws, he should come to his rebellious subjects, and say: "It is true I have published my laws with high and awful penalties; and it is true also that you have transgressed; yet, notwithstanding, I am desirous of adjusting all differences with you; and therefore I propose and require that you repent, and I will forgive your rebellion and love you freely."—suppose, I say, this dereliction of the law by the governor, what effect would it probably produce upon those who hate him and his government? Would it be adapted to produce repentance of their wickedness, or a confirmation of their enmity and rebellion? Would it be likely to produce obedience to his laws in future, or contempt for his authority? Would it be likely to impress their minds with the evil of rebellion, and the value and importance of subordination, or to destroy the last lingering traces of those sentiments from their breasts? No enlightened mind can hesitate for a moment to pronounce this conduct most preposterous in itself, and as much at variance with the interest of society as with the honor of the governor.

Let these observations be applied to Deity as the moral Governor of the world, only with this difference, that what would be wise, good, just and proper in an earthly governor, would be infinitely so in him; and then we have infinite reasons of wisdom, goodness, justice and propriety, against his pardoning sin without an atoning Mediator. For it is evident that, after God had published his law with its penalty, if he would pardon the transgressor, he must provide for his own honor, the security of his government, and the interest of his subjects; and we can have no conception how this could be done, but by providing a substitute for him, who, by suffering in his stead, should secure these ends. The atonement, therefore, goes to secure all the ends of government, (and not the personal interest of Deity) while pardon is offered to the transgressor. The object with God was the recovery of guilty men in a way consistent with good government; the motive leading to this object was his own benevolence; and the medium through which his benevolence was exercised was the atonement. Therefore salvation on the ground of atonement is so far from representing the Father as "inexorable, mercenary and selfish," that it is a display of infinite benevolence. And to this source the scriptures trace it. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."—I will close this part of the subject by three remarks.

First. When atonement is represented as the payment of a debt; when we read in the scriptures that Christ hath redeemed us, bought us, &c. this must be understood as an expedient for the consistent display of the mercy of God, and not as the literal payment of a debt.

Secondly. When God is spoken of in the scriptures as being angry, full of wrath, taking vengeance, &c. this language must be understood to signify the certainty and severity of his righteous punishments, and not as exhibiting a being without love, under the influence of malignant passions.

Thirdly. When we say in our second article, that "Christ truly suffered, was crucified, dead and buried, to reconcile his Father to us;" and when we say he "propitiated Deity;" it is not to be understood of his causing love in the breast of God the Father towards his creatures; but of his magnifying the law and making it honorable, and thus removing all objections, rising out of the divine government, to a display of his mercy and benevolence: or, in one word, he reconciled and propitiated Deity, as the Governor of the world, and not otherwise.

(TO BE CONTINUED.)

THE CHRISTIAN HOPE.

Let the Christian's cross be as heavy as it will, he has a crown of pardon and life to put against it in the balance of the promises. Standing on the rock of the divine promises, he can say—"Heaven is mine; and there are my God, my Father, my Redeemer, my Comforter, my kindred, and the friends of my youth. Though I must pass through a vale of tears, and through the dark valley of death, yet how reviving is it to know, that I am now in the way that leads to that blessed kingdom, where every tear shall be wiped away, and where the heart shall be glorified with the light of eternity, and with the fulness of joy."

DOCTRINAL CATHOLICISM.

BY A MINISTER IN THE NEW-ENGLAND CONFERENCE.

CHAPTER I.

OF RELIGION IN GENERAL.

Question.—What is religion?

Answer.—Religion is the exercise of rational creatures in the study and practice of whatever tends to the knowledge, worship and service of God. Deut. 10. 12—Micah. 6. 8.

Q. What is meant by natural religion?

A. By natural religion is meant that knowledge, veneration and love of God; and the practice of those duties to him, our fellow-creatures, and ourselves, which are discoverable by the right exercise of our rational faculties, from considering the nature and perfections of God, and our relation to him and one another. Rom. 1. 20. Psal. 19. 1, 2, 3. Acts 14. 17, and 17. 24, 27.

Q. But is it possible that men who have not the light of revelation can so far know and do the will of God as to be accepted with him?

A. Yes, for God hath given to all men, not only a capacity to know him, and do what he requires of them; but such a sense of good and evil, as may be sufficient, if regarded, to regulate their conduct so as to be accepted with him, through the atonement of the Saviour, by whom alone men can be saved. Rom. 2. 10, 15. Acts 10. 34, 35.

Q. But is it possible men can be benefited by an atonement of which they have not heard?

A. It is as possible men may be interested in, and benefited by the covenant of grace through Jesus Christ, as that they should be benefited by the covenant made with Noah, to give man fruitful seasons, seed time and harvest, and a preservation from destruction by any future deluge, although they may be totally unacquainted with it even when they see the bow in the heavens. Gen. 8. 22, and 9. 9 to 17. Acts 10. 36. Rom. 3. 21, 25.

Q. Whence then the necessity of revealed religion?

A. That man may have a more easy and perfect discovery of what he should know and do, to glorify God and to be holy and happy. Rom. 3. 2. Acts 10. 1, 6.

Q. What do you understand by revealed religion?

A. By revealed religion is understood that discovery which God has made to man by the divine revelation, of his own nature and perfections; and of his will concerning them as his reasonable dependent and accountable creatures. Rom. 10. 8, 9, 10. Heb. 1. 1. 1 Pet. 1. 10, 12. 2 Pet. 1. 16, 21.

Q. Are there not several religions in the world?

A. There are four principal ones—the Pagan, Mahometan, Jewish and Christian; and each of these are divided into many sects or denominations.

Q. What is the Pagan religion?

A. The Pagan religion is, for the most part, a fabulous genealogy of their duties and a description of their worthless and vicious characters; or the representation of the Supreme God by a great variety of his creatures, and the performance of idolatrous rites wholly unworthy of the true and living God. Rom. 1. 23. Acts 14. 11. Acts 17. 22, 23.

Q. What is the Mahometan religion?

A. The Mahometan religion was founded by Mahomet, in the sixth century, and is a ridiculous mixture of Paganism, Judaism and the most palpable heresies of Christians. It professes a belief in God, his angels, his scriptures, his prophets, the resurrection, final judgment and absolute decrees. It enjoins washings, alms, fastings, pilgrimages and circumcision. Rev. 9. 1, 11.

Q. What is the Jewish religion?

A. The Jewish religion is founded on the Old Testament, and especially on the law given by Moses. John 9. 28, 29. Heb. 8. 5, and 9. 1, 19.

Q. What is Christianity?

A. Christianity is the religion instituted by Jesus Christ our Lord and Saviour, the Son of God, who left the glory of Heaven to dwell in flesh, to perform the great work of redemption and to teach man the way of life and salvation. John 1. 16, 17. 1 Cor. 3. 11. John 10. 10.

Q. Whence do Christians derive their system of religious doctrine?

A. From the divinely inspired scriptures of the Old and New Testaments. John 5. 39. Tim. 3. 16. Rom. 15. 4.

CHAPTER II.

OF THE HOLY SCRIPTURES.

Q. What evidence have we that the Scriptures of the Old and New Testaments are divinely inspired?

A. There are many and different kinds of evidence, both external and internal, sufficient to satisfy a rational and candid inquirer after truth. Heb. 1. 1, 2, and 2. 4.

Q. Can you name some of those which are called external?

A. There are direct evidences of their being inspired, which arise from the nature, consistency and probability of the facts recorded; and from the simplicity, uniformity, competency and fidelity of the testimonies by which they are supported. There are also concurring testimonies of Jews and Heathens which corroborate the history of Christianity.

Q. Which are some of the internal evidences?

A. These evidences arise from the exact conformity of their truths to the character of God, and their adaptation to the nature of man; and from their concurrence with the Providences and Spirit of God to promote His glory and the salvation of man.

Q. Are there not other evidences which serve to satisfy us that they are divinely inspired?

A. Yes there are those which arise from miracles and prophecy, which stamp them with the infallible seal of the omniscience, truth and inspiration of God. John 5. 36. Acts 2. 22. Heb. 2. 4.

Q. How may the unlearned Christian the most readily satisfy his mind that the scriptures are divinely inspired?

A. By considering the superlative excellence of the practical principles they contain and enjoin, such as the supreme love of God and man, the heavenly dispositions, the perfection of holiness and happiness that is inculcated. Let him plead and trust the promises, and obey the precepts, and he will gain an experimental knowledge of the truth, power and efficacy of the ho-

ly scriptures as the word of God. John 7. 17.

Q. Are then the holy scriptures the sufficient rule of our faith and practice?

A. They are. For they contain and teach all which it is necessary for us to believe, experience, and practice, to be happy here and hereafter. 2 Tim. 3. 16, 17.

Q. In what manner ought the holy scriptures to be used?

A. The holy scriptures are to be read with serious and deep attention, with much prayer for the divine influences of the Holy Spirit to enlighten and prepare our minds to discover and feel the excellencies of their truth and power. We should especially read them with a view to enkindle, strengthen and confirm a devotional habit in our minds; and to this end they must be read with self-application and examination; and we ought also to make them the subjects of prayer and praise. Psal. 119. 11. and 18. Dan. 9. 2, 3, 4. 2 Pet. 1. 19.

Q. Is there any particular order in which it is found best to study the scriptures?

A. Many pious and great men have thought it best to read the gospels in the order of an harmony, and to trace the character, discourses, and death of Christ. Then the Acts of the Apostles, which is the history of the spread of truth, in planting and building up the church. Next the Epistles, which exhibit the great doctrine of the gospel and establish the close connexion between evangelical principles and holiness of heart and life, and are the safest comments on the Old Testament.

Q. In what order is it best to study the Old Testament?

A. First the historical books of the Old Testament in their most natural order. From these we shall learn that faith in the perfections, providence and promises of God, formed the leading trait of the religion of the Patriarchs and holy men of old, especially faith in the promises of Messiah. Influenced by this faith, they lived as strangers and pilgrims on earth, in hope of eternal life; and the fruit of this faith was love and obedience to God. Heb. 11. 13, and 39.

Q. Is there any particular order in which it would be best to study the prophetic parts?

A. The most proper method would be to study them in the order of time in which they were delivered; and compare the several predictions which relate to the same subject. Thus will the mind be prepared to follow the openings of providence in the fulfilment of prophecy; and thus will the historical and prophetic parts reflect light on each other. Matt. 1. 17.

Q. Are there any parts of the holy scriptures which you would more particularly recommend to be read to assist devotion?

A. Although all scripture is given by inspiration, and is profitable for doctrine, instruction and edification in righteousness; yet the Psalms of David, the discourses of our Lord, and several other parts, of a practical and experimental nature, are more suited to enliven and assist the devotions of the private Christian than others. Ps. 119. 97.

Q. Is there any special benefit to be derived from a diligent and constant reading of the holy scriptures?

A. Yes, by a familiar acquaintance with the holy scriptures, we are enabled to have an easy recurrence to such principles, precepts, examples, promises and encouragements, as to be thoroughly furnished to all good works. Ps. 119. 98, 99, 100. 2 Tim. 3. 17. Rev. 1. 3.

(TO BE CONTINUED.)

TRACT ANECDOTE.

"About four years ago, on a tour to Canada," says Mr. C—, a gentleman in a neighboring state, "I travelled near the White Mountains in New-Hampshire, visiting from house to house, conversing with every person I met about their eternal interests, and presenting all with Religious Tracts, which were received with so much gratitude and joy, as to render my journey exceedingly pleasant. The next year I was employed by the New-Hampshire Bible Society to travel around the White Mountains, and calling at a house, I said in an affectionate manner, 'Will you tell me if the Lord Jesus Christ dwells here?' 'I trust,' said the woman, 'he is precious to my soul, yea, and altogether lovely.' I inquired when, and by what means, she hoped she had been born again. 'A man by the name of C—, she said, 'came in here, about a year since, and gave me a Tract. When he was gone, one of my children began to read it aloud. It showed me my sins against a holy God, and revealed his wrath against me. I felt that I was lost forever. I read the Tract again and again, and my soul only appeared greater than before, till at length I had a discovery of the way of salvation by a crucified Redeemer.' She added, 'I have longed to see that Mr. C—, ever since.' When I told her I was he, she looked at me with a pleasing surprise, and expressed her emotions of joy and gratitude with such unaffected sincerity, as abundantly repaid me for all the sacrifices I had made. Her husband then said, 'You gave me a Tract also; but I was unmoved by it; since that, however, I hope the Lord has showed mercy to my soul.' 'Four seasons,' adds Mr. C—, 'I have been out on the delightful business of scattering your silent and powerful Missionaries, and were I able, I would travel through every destitute portion of our country, dispersing Bibles and Tracts, at my own expense—' though faint, yet pursuing.'—Tenth Report Am. Tract Society.

Some time since, an old man entered a Sunday School with a little boy in his hand, and said to the director, that "he had come to enter his boy in the Sunday School, as his little girl, who was now attending it, had received so much benefit. Before she came to the Sunday School, she was a very wicked girl, but now she was an altered creature, and had become so very religious, that her pious example had induced her mother, who had before that time been a very indifferent character, to leave off her sinful practices, and flee from the wrath to come." "So sir," continued the old man, "you have, under the blessing of God, been the means of converting my girl; and she been instrumental in converting her mother, and now we enjoy heaven upon earth. Accept my last thanks," continued he, "and may the Lord reward you all, by giving you his best, best blessings." He added, "that while the Lord spared him, he would ever feel grateful to God for the blessings, which, by means of the Sunday School, had been poured down on his family."